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are vaniſhed, and the comfortable raies of the
royall Maieſtie bringing with them the influ-
ences of iuſtice, peace, and plentie, be-
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God ſaue the King.

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A NARRATION, BRIEFELY CONTAYNING the Hiſtory of the *French* Maſſacre, eſpecially that horrible one at *Paris*, which happened in the yeare 1572.

In the paſſage of which, are handled certaine Queſtions both Politike and Ethike, properly fit for Courtiers and States-men.

The condition alſo of this preſent time is diſcouered, by comparing it with the ſtate of thoſe lamentable times. [By A. de Bourgogne.]

Which in true loue and ſincerity are by Gods grace ſet downe, to be publikely read, and examined, by the Nobility and Gentry of England, France, Germany, and the Low Countries.

PROV. SALOM. 24.

They that ſay to the wicked man thou art iuſt, the people ſhall curſe them, and the companies ſhall hate them: They which rebuke him ſhall be praiſed, and vpon them ſhall come a bleſſing.

Ibid. Cap. 29.

A righteous King raiſeth the earth, and righteous man abhorreth the vngodly man.

LONDON:
Printed by *Thomas Snodham*.
1618.

To the

RIGHT REVEREND

Father in God, and moſt worthy Prelate,

Doctor *N. F.* the

famous Patron of Learning, and learned men,

I doe humbly

giue and dedicate (as a Monument and ſmall Pledge of my great loue and dutie) this little Hiſtorie, touching the lamentable ſlaughter of godly men, throughout the Kingdome of FRANCE, *which happened in the yeare* 1572. *on the Feaſt day of S.* Bartholmew, *and the next dayes following.*

* *
*

A NARRATION, CONTAYNING THE Hiſtorie of the French Maſſacre, eſpecially that horrible one at PARIS, which happened in the yeare 1572.

Right Reuerend;



Thinke that no man is ignorant, vnleſſe he be altogether a ſtranger to worldly affaires, that many haue written many things touching the famous perſons in Learning, or Warre, whom this our Age hath brought forth, as alſo touching the ſundry occurrences befallen in this bleſſed Kingdome of *England*, as alſo in *France*, *Italy*, and the higher and lower *Germany*: But in ſo great a number of ancient and Moderne Writers, I doe wonder there hath beene none, that as yet

hath particularly ſet forth that cruell butchery of good men, made in the Kingdome of *France*, in the yeare 1572. on *Bartholmew* day. Truely, if I knew it had beene done by any (though it were but by ſnatches, or in parts, and peeces) I had rather be ſilent, after the paſſage of ſo many yeares, then bring forth any thing vnſeaſonably, that might either breed offence to your Lordſhip, or the *Reader*. But (as I haue formerly ſaid) ſeeing I am fully perſwaded, there is none that already hath purpoſely dealt in this Argument, I deemed it as free, and as lawfull for me as for others, to runne in this race, and in this Field to make tryall of my ſlender ability.

Let it pleaſe you therfore (my good Lord) at this time, when others out of a plentifull & rich harueſt haue brought to this *Bartholmew* Faire abundance and ſtore enough of fruit; That I, out of my little, barren, and poore Garden, may with a pure heart and hand offer a few leaues to your liking. And I beſeech you vouchſafe to aſſiſt and further me with your honourable good will, and fauour, in the diſcourſe and diſcouery of this buſineſſe, according to your accuſtomed piety, and your remarkeable vertue and Learning ſo famouſed both in your owne Countrey, as alſo in forraigne.

Since then the whole matter is ſo plaine and euident to all good men, and of vpright iudgement, it ſhall not be amiſſe, if in the beginning wee ſeeke out the cauſe from whence ſo hainous and barbarous an Act proceeded. It is certaine (if wee may beleeue *Caſar* in his Commentaries) that the *French* Nation

Nation was of old ſo fierce and cruell, that they did be-ſmeare euen their *Altars* with humane blood, they would haleand teare innocent and harmeleſſe men to be ſacrificed: Nay more, that robberies and out-rages, done out of the Walles and borders of their Cittie, they did not account diſhoneſt, or to be blamed. But from the time that it was once reformed by lawes, and worthy diſcipline, and that it learned to obey one King, it preſently fell from that rude and barbarous kinde of life to humanity, and Ciuility; So as at this inſtant we may truly, and not vnfitly terme *Fraunce, the Mother of Ciuill courteſie*, and that from our ſelues, by our owne experience. But before I wade further into other things, me thinks this one cauſe ſhould be firſt chiefly examined, namely, from whence that Nation (once ſo cruell and ſauage, and now ſtyled with the praiſe of *Courteſie* and *Ciuility*) ſhould draw the matter and ground-worke of this wicked and perfidious deed we now ſpeake of? And more; what ſhould moue *Charles* their King, then of greene and tender yeres, (from whom nothing but Acts of glory and Nobility were expected, both in regard of his excellent forwardneſſe, as of his moſt Royall diſpoſition both in body and minde,) that he ſhould ſo fauour theſe men, which vnder the pretext and counterfait zeale of ancient *Religion*, bring about and compaſſe any thing with the ſimple people? From hence it is that theſe griefes ariſe; by this onely bait was King *Charles* caught; by theſe circumſtances and by-wayes was that Prince led and miſſe-led, being in his firſt yeares Noble, milde, and gentle; That hee

(with griefe I ſpeake it) in whom (as *Buchanan* the Prince of Poets in our age, ſaith godly and truely) the Image of the moſt high God ought to be, and ſhine, ſhould abandon himſelfe to wickedneſſe and villany, and all manner of impudency and periury. But that Chriſt (the mouth of *Truth*) hath fore-told it ſhould be ſo, that *Religion*, which ſhould be the bond of Peace and Society, yet often through the ſubtilty of Sathan, and malice of men, proueth the occaſion and matter of vproares, debate, and tumults. And verily, he that writ this, writ not vainely, neither did hee write toyes or fables when hee ſaid, ——— *Quod ſæpius olim*

Religio peperit ſceleroſa atque impia facta.

That Religion of yore hath brought
Forth, deeds vile, wicked and nought.

And in another place;

Tantum Religio potuit ſuadere malorum.

Religion hath the skill
To perſwade to much ill.

But that we may come to the purpoſe, and our ſpeech may returne from whence it hath digreſſed, he is farre out of the way that perſwades himſelfe, or imagineth, that this deed ſo deteſtable was bred or forged in any other place, then in the ſhop of the Biſhop of *Rome*, the *Anuile* of all wickedneſſe. Neuertheleſſe, it is not to be thought that this Pylote ſate alone at the Helme in this Shippe, (ſo fully fraught with all impiety) but that he had Mariners, and Sea-faring fellowes enow of that ſort, carefully

trained

trained vp in any villany. For firſt, what parts in this Act and deed may not the Conſpiracie of the *Councell* of *Trent* challenge to it ſelfe? What Company in this Army doth not the encouragement of the *Cardinals* and *Spaniards* lead? What hath not the furie and rage of the cut-throat *Ieſuits* attempted in theſe Tents and fields of vngodlineſſe? who make their daily vowes and prayers to ſpill the life and bloud of godly Kings and Princes, eſpecially of thoſe, which either in words or deeds deny to yeeld any duty or homage to this rauenous Wolfe of *Rome*. And that nothing (forſooth) might be wanting, there was added to this *Councell*, (and ſo holy Congregation) the *Councell* deuiſed and aduiſed by that Family which long ſince hath ſo greedily thirſted after the bloud of good and godly men, which when I name to be the family of *Guyſe*, I doe euen in one breath ſhut vp the many, yea the infinite miſeries and calamities of *France*: This is that family that inſtructed the King in all the wicked principles of *Craft* & *Deceipt*, and egg'd him on to that foule & moſt abhominable deed. This is that, which had rather haue all *France* vtterly to ſinke and periſh, then ſee (much leſſe indure) any great man to reſide in the Kings Court, who hath been either noted to be of Religion reformed, or accounted famous for learning and vertue. Of this family (ſo praiſe-worthy) not any vnprofitable or baſe and vnworthy Member but the very *Head* was that notable and Memorable *Cardinall*, whom whoſoeuer it was that matched with a certaine Councellour of the Emperour *Decius*, did him right, of whom the *Eccleſiaſticall*

Hiſtory

Hiſtorie writeth, that hee was called *The Miniſter of the Deuill*, becauſe (farre worſe, and more miſchienous then the *Emperour* himſelfe) he ſtirred vp and incenſed as many as he could againſt the *Chriſtians*. This is that ſcarlet *Cardinall*, whom one termed (not vnfitly) *The Cateline of our time*, that by fraude or treacheries, by right or wrong, omitted not to inuent a thouſand meanes of doing miſchiefe.

He would reioyce and take a great delight,
If he could once draw Brethren euen to fight.

All his felicity was to fill houſholds full of hatred and enmity, that purpled hindge and proppe of the *Romaine Biſhop*, left nothing vndone that might cut aſunder the conditions of *Peace*, and might nouriſh the ſeedes of warre, and diſcords, or giue fuell to the fire of factions, vproares, and murthers. To conclude, in that very deed, that vaſſaile of *Antichriſt* might ſhew there is no miſchiefe or attempt ſo fowle or hatefull, which hath not iſſued from out the Popes roofe. There is nothing in this Clergy ſound or vnſpotted; Nothing ſo holy or ſanctified, which perfidious people vſe not to breake and blemiſh with their periuries. Witneſſes hereof are innumerable Popes, many *Cardinals*, and he Principall, of whom (euen now) we made mention, not to his praiſe or good report, but as he deſerued, for his cruelty and inhumane dealings, committed againſt good and learned men; yea, againſt his own Countrey, to his perpetuall ſhame and infamy. This marke hath that man (in life and converſation ſo impure

impure and impudent) branded himſelfe withall, and it will neuer be wiped away, or blotted out of remembrance, ſo long as there remaines in *France* any relique of *Vertue* or *Learning*; Nay, the deceipts, impoſtures, and wicked practiſes of this Scarlet-Prelate, ſhall liue to the memory of *Poſteritie*, ſo long as the *Chriſtian* world endures. This Man forſooth, and Men of the ſame coate (whoſe hearts harbour nothing but wicked thoughts and purpoſes) will be the light of the world; and not the ſpight; the band, and not the fire-brand; the beſt, and not the beaſts; Theſe (I ſay) will be the Salt of the earth, who not onely haue that little they haue vnſauory, and vnfit for vſe, but as *Saluſt* ſayes of *Cateline*, which is worſe, are of an euill and peruerſe diſpoſition, impudent, vndermyning, and changeable: Theſe (to be ſhort) are thoſe good Shepheards which endeauor not to teach & feed their flock, but are no ſooner entred into holy Orders, but are giuen to ciuill warres, murthers and rapines, learne to deuoure their ſheepe, and (as I may ſpeake with *Homer*) to weaue deceipts; or as *Plautus* ſayes, neatly to frame tales and entrappings for them. And this (I warrant you) gets them great praiſe. Let men of vpright iudgement cenſure theſe things, and if they be ſilent and will not, the very ſtones will ſpeake in many Prouinces of *France* eſpecially, as alſo in the greateſt part of *Italy*, and throughout all *Spaine*, where the Popes crafts are not yet diſcouered, but by the iuſt iudgement of God, lye ſtill lurking, and vnreuealed: Which notwithſtanding, that in their due time they may be brought to light, in ſpight of Sathan

and the wicked-minded, *Time*, nay, God himſelfe will bring about. Howſoeuer let this be throughly imprinted in all mens minds, that there is neuer any thing more cruell, or more working, then is *Idolatry*, or the falſe worſhip of God, which as often as it is voyde of *Reaſon* and *Truth*, ſeekes to maintaine it ſelfe by force, fire, and ſword, and by all meanes to bereaue the true worſhippers of God, of the goods and wealth they poſſeſſe; of the life and breath they draw; of the light they enioy. Neither let any wonder here, or be diſmayd, that this both is and was from time to time, and is like to be ſtill, the lot of the *Church*, which, as the kingly *Prophet* witneſſeth, hath from her *Youth* vpwards beene afflicted with many diſtreſſes, vexed with iniuries and reuilements, and toſſed with many ſtormes and tempeſts: Yet let not any man be in this hereſie, that hee iudge the true *Religion*, which we learne out of the *Olde* and *New Teſtament*, to be the cauſe of warres, vproares, and ſeditions, nor that theſe things are to be aſcribed to true-*Religion*, which by accident proceed againſt the *Truth*, through the malice of men, and of the *Deuill*, *God* forbid. Neither, when I write this, doe I write contrarieties; for here I meane the true and right *Religion*, peaceable and quiet, not that which out of *Lucretius* we haue noted to be wicked, turbulent, and quarelſome, nor that *Religion* ſo ſtained and disfigured with Popiſh infections, and with the *Ieſuiticall* itch of lying & ſcandalizing. Let them (whoſoeuer they be) that liue in the Popiſh blindnes deny if they can, with a ſafe and ſure conſcience, whither, ſince through the goodneſſe of God, the

light

light of the *Goſpell*, and true *Religion* hath cleerely ſhined, the rage and outrage of the *Popiſh* kingdome hath not encreaſed? whether out of the ſame ſtore-houſe haue not come innumerable lyes, menaces, & hatreds againſt the *Churches* of the *Goſpel*? yet it was ſo. For (to confirme this our obſeruation) as ſoone as (King *Henry* being dead) the Churches in *France*, which were neglected, afflicted, and oppreſſed, and lay in obſcurity, began to peere out, and riſe; behold that Arch-worke-maſter of all deceipt and wickedneſſe, that Factor for the *Romane Biſhop*, the *Cardinall* of *Lorraine*, (whom a while ſince wee haue ſomewhat deciphered) that he might make all poſſible way to his impious deeds and Tyranny, and might purchaſe Power ouer the life and goods of ſuch as were good men, began to driue all thoſe from the Kings Court, whom he thought able to croſſe his faction, or withſtand his godleſſe and wicked attempts, and behaued himſelfe with ſuch malice and inſolence againſt the *Peeres*, and other *Nobles* of *Fraunce*, that they conſulted together how they might ſuppreſſe the immeaſurable ambition of this Man, and of his whole family; wherupon did ariſe many grieuous and deadly ryots and inſurrections, as well at *Amboyſe*, as elſewhere in *Fraunce*. Then did hee hereupon ſcandalize the Churches, and the chiefe Men and Rulers of the true *Religion*, with inſpeakeable calumniations. Then did hee burthen them with lyes, ſlanders and deceipts; nay, that this deſperate miſcreant and out-caſt-wretch, might not ouerſlip any nefarious enterpriſe, he did then charge them with many faigned and deuiſed

offences. It is ſurely a thing worth the telling, to ſhew with what wiles and tricks this *Cardinall* could leade and miſſe-leade a number of people: For euen as once the *Iewes* were, in ſcorne, called of the *Gentiles*, the *Sabbotheans*; and the *Chriſtians*, of *Iulian* the *Apoſtata*, the *Galileans*: Euen ſo then, they which imbraced the true Doctrine, that they might be accuſed as of ſtrange errours before the Solemnity of the *Cardinals* holy-dayes, were begun to be called *Hugonets*; which in-auſpitious name, firſt found and inuented by an vnfortunate and accurſed Man, ſticke in the memory of the people of *France*; Fye vpon both the manner and matter of a wicked deed, and wicked ſeed: Neuertheleſſe, let vs ſee vpon what ground-worke this ridiculous deuiſe is founded, and that the *Cardinall*, and his Aſſociates, are buſied rather in any other thing, than in reading and meditating the holy Scriptures. Thus therefore it is that this honeſt man would haue them named *Hugonets*, of a certaine viſion, which about that time in the night neere vnto the Towne of *Tiſrwin*, the common people (that beaſt of many heads) beleeued to wander vp and downe: And now my friends can you forbeare laughing? It was thought to be the Ghoſt of a certaine Monke called *Hugh*, lately deceaſed, and becauſe in thoſe times the Chriſtians, through perſecutions, were compelled to keepe their meetings in the night, hee cauſed them to be named *Hugonets*. Whileſt theſe things were in doing, and that not one in the whole kingdome was found that durſt take in hand the cauſe of godly men, & of the afflicted Church, our Lord

Lord God euen beyond all hope & expectation endewed that moſt honourable and valiant Nobleman *Caſpar Caligni*, high Admirall of *France*, with the ſpirit of *fortitude* and incredible *zeale*, ſo as with an vndaunted courage, in the very middeſt of the tumults and vproares, he preſented a Confeſſion of their faith to the King himſelfe, *Francis* the ſecond, in the name of the reformed Churches in *Fraunce*, and pleaded their cauſe with wonderfull wiſedome and ſtoutneſſe, at the Kings *Priuie Councell Table*, in the Tower called *Callirrhoe*. This deed of his, how much hatred and enuie it purchaſed vnto him, (though otherwiſe a man in high fauour with the King) cannot eaſily be expreſſed. After this, all the rowte and crue of the Popelings made him their onely marke to ſhoote at: He was the man whom they aſſalted with all their weapons: He the Prince on whom thoſe wicked and loathed ſociety caſt all their reproaches and contumelies: Aboue the reſt the family of the *Guyſes* were neuer wearied with rolling this ſtone, and aduancing this abhominable and prodigious deſigne, that it might glut it ſelfe with the *French* blood, for which it thirſted, and might alone gouerne all the affaires of the Kingdome. They haue in very deed approoued that Verſe of *Lucan* to be no toye or idle tale,

Nulla fides regni ſocijs omniſque poteſtas,
Impatiens conſortis erit.
There is no truſt in fellow-Kings,
Rule, with a Riuall, enuy brings.

A great power being leuied and gathered at

Orleance, where they ruled K. *Francis* as they listed, this vngodly family held a Counsel concerning the Prince of *Condee*, whom they had imprisoned, and concerning many other honourable Personages, either to behead them, or to punish them with the amercement of some great fine to be imposed vpon them: Or if they dealt more mildly with any, to banish and out-lawe them. Who may not here cry out? *Quid non impietas designat?*

Oh what will not sinne and vice attempt?

Item.

O furor, ô nimium dominandi innata cupido!

Oh rage, oh too much inbred thirst of rule!

Meane while, he that by his prouidence, as out of a watch-Tower, beholdeth all things did breake asunder these cruell complots, and commaunded King *Francis*, breathing out fearefull slaughters, to yeeld and surrender his last breath. But what of that? Doe you thinke that this wicked generation was any thing mooued at the iudgements of God, or at this example, so fresh and euident? No, nothing at all: But as the *Prophet* sayes, *The brutish generation of the wicked, is starke blinde in the iudgements of God, and hath their brest ouercast and clowded with a thicke mist of ignorance*: And a factious company, denoted and giuen ouer to sinne, reioyce with triumph in their sinne, and say in their hearts, *God doth not looke vpon these things.*

Therefore these blinde men, and leaders of the blinde, these enemies of Truth, were not beaten backe from their wicked hopes and sinnefull practises

ses against *Christ*, no, not then, when (young King *Francis* being dead) whom they had abused to the destruction of good and godly men, the Churches began euery where to take breath, and sprowt out; but euen presently they renewed their consultations, and went about to entangle some with pleasure and cunning deuises, as *Anthony* King of *Navarre*; some to affright with murthers, and all sorts of cruelty, the foundation of which they lay in the Towne of *Vassien*, and thrust the miserable Realme into three most bitter ciuill warres, for the space of tenne whole yeares. It were a hard thing (or rather impossible for me to reckon vp all their kindes of cruelty by which the Popelings in *France* haue outstripped the very *Tigers* and *Lyons* themselues; Yet can I not winke at, or ouer-skip the horrible deedes of the men of *Orleance*: These men in the yeare 69. in one day putting fire vnderneath, burnt in diuers prisons aboue two hundred men of all degrees. Who so vnderstandeth not, that from them, that sauage and barbarous hatred against the *Admirall*, and the *French* Churches, tooke beginning, and encrease, him I iudge to see nothing in a most cleare light.

Let vs in the meane while consider what we may learne from that selfe-same hatefull peace, which once was restored and set on foote in *France*. And first this that the Lord doth graunt certaine truces for a time, lest with the continuance of mischiefes, the godly should altogether faint and grow feeble, next, in the vncertainty of that Peace, and the great alteration of things which for full ten yeares was in

France,

France, wee may obſerue that no true *Peace can be betweene the World and the true Church*: which let the *Low-Countries* and *Chriſtian Princes* marke, that we may wholly relye on that peace which God affordeth vs, and alwaies take heed to our ſelues of the world, which hateth the light, and the Sons of light, and hath this reſolution, if it can, to blot and raze out the very name of *Truth*, and the *Goſpell*.

But now to the purpoſe: When as the enemies in two full yeares could not by skirmiſhes ouerthrow the forces of the reformed, who wearied, did often refreſh themſelues; nor were able either with poyſon, which they often attempted, to make away, or in battaile to ouercome and get the victory, the *Admirall* being Generall of the hoſte, a man for paines vntyred, for dangers valerous, for practiſe skilfull, for aduice diſcreet and wiſe, they determined to try it another way; ſeeing by open fight they could profit nothing, that by ſubtilties and deceipt, in which the vngodly are moſt experienced, and by putting on the falſe name of Peace, they might get the vpper hand: So, when they knew the reuerence of the reformed Princes, of the *Admirall*, and of the whole *Nobility*, to be great towards the King, and that little credit would be giuen to them if they ſhould treate of Peace, which they had ſo many times broken and infringed, they make the King himſelfe to perſonate and be actor of their *Tragedy*, who to that purpoſe auowed hee would haue nothing more holily and more religiouſly obſerued then the Peace, and thereupon in countenance and ſpeech yeelded the greateſt intimation hee could of

tendering

tendering and wiſhing well to the Nobility of the *Goſpell*, and entertained *Teligni*, the Sonne in law of the *Admirall*, to many his ſecret counſels. He did moreouer by all meanes ſet forward that marriage of the King of *Nauarre* with his Siſter, as the moſt holy bond and pledge of Peace, and made often motion that it might be haſtened. What did hee more? He fained he was farre at oddes with the Pope himſelfe, and tooke it exceeding ill at his hands, that he ſhould warne him by his *Legate* not to marry his Siſter to an *Heretique Prince*. But oh accurſed and vnlucky *Nuptialls*. Oh diſmall and vnhallowed *Bridall*. A *Bridall* they call it: That name they do paint on their Sinne, for that was the diſmall day, the firſt of annoy, not of ioy, and the firſt ſowrce and ſpring of all miſchiefe.

And although that marriage might then ſeeme to the *French Nobility* full of honour and concord, there were notwithſtanding ſome politike perſons, & of greater iudgement then others, who thoght otherwiſe,& were not beſide the matter; for by this it came to paſſe that the King very earneſtly ſent for the *Peeres* and *Nobles* of the *Reformed Religion*, out of all his kingdome, not ſo much to a *Bridall*, as to a *Buriall*: At which time, had not their minds been very careleſſe, or rather had it not beene the *Chriſtians* deſtiny (if I may ſo ſpeake) that their houre of death and extreame calamity was come, many fore-tokens and vnhappy ſignes might haue forewarned that miſchance, as the ſodaine and vnthought-of deceaſe of the Queene of *Nauarre*, the bitter menaces of the *Popelings* throughout all the

Realme, who vaunted that *Peace* would be slight and short; the secret conference of the *Cardinall Lorraine* with the Duke of *Alba*; his going to *Rome* about a *Sinode*; great troopes of Souldiers placed in *Roane* held, vnder this pretence, that a Nauie must be rigged out against the Duke of *Alba*, and many like matters.

But yet when the Princes of the *reformed Religion* had wholly prepared themselues, at their great charges, to this wedding, (as the Sonnes of God are more simple and lesse apprehensiue then the sonnes of this world, and light beleefe is rather an ouersight, then a fault) as to mirth, and the delight of the King, and that the King did daily either enrich them with gifts, or bewitch them with flatteries, who would not haue thought here had beene sure trust? But, good God, how easily doth the countenance deceiue vs; when as the selfe-same King did so entertaine the *Admirall* himselfe, as if hee had beene the most inward partaker of his deepest secrets?

But alas, alas, on the fourth day after this Wedding, came that last day and inevitable fate: For as that most valiant Prince, the *Admirall*, at dinner-time returned homewards from the Court, hee was shot through both his hands with a bullet out of a Pistoll: And (oh griefe) what hands? Let him heare, and all *France* remember, euen those hands which had beene borne, made, and vowed for recouering the liberty and *Peace* of *France*. But when as, after this wound receaued, he presently fell not dead, and that the bullet had pierced his hands onely, and not

his

his heart, as that impious faction and crew had well hoped, the Conſpiratours and bloud-ſuckers thought fit, with their wondrous diſſimulation, to draw our men on ſtill, and to conceale their treaſon: The King vpon that report, bends his eyes and countenance to ſorrow, and commaunds that the party guilty of that act ſhould be enquired out, promiſing and proclayming rewards to him or them which ſhould apprehend him; ſends Letters by Poſt-horſes into all the *Prouinces* of *France*; in which he proteſts that this heauy miſchance of the *Admirall* grieues him to the heart, and that he will reuenge this deed by ſome notable exemplary puniſhment.

To conclude, that the Nobility of the true *Religion*, which was grieuouſly troubled with ſo haynous an act, might be ſecure, and all ſuſpition taken away, that they might at vnawares and vnprouided be ſurprized; the King himſelfe, accompanied with his Mother, and Brethren, repaires to viſite the *Admirall*, layd on his bed, ſpeakes to him very kindly, and encourageth him to be of good cheere, aſſuring him certainely that he will throughly reuenge ſo vilde an offence. That vertuous Nobleman then turning himſelfe to the King, I am not (ſaith he, my Soueraigne Liege) carefull about this my wound, nor about the puniſhment of the *Authour* of this deed, for that I referre, as this my life, ſo all my reuenge vnto God, to whom I wholly make my complaint, and whoſe ſight in Heauen will be the end of my labours, which I had beene to vndergoe in this life, and the full fruition of my

true happineſſe: But if it ſhall pleaſe my gracious and great God to call me from this my worldly ſtation, theſe three things (my dread Soueraigne) do I moſt humbly craue and entreat of your Highneſſe;

Firſt, *That you neuer will ſuffer the Peace now ſetled in your Realme to be broken.*

Next, *That you fully perſwade your ſelfe, that it concernes the renowne, glory, and ſafety of your ſtate, to giue ayde and aſſiſtance to the people of the* Low-Countries, *moſt vpright men, and moſt vnworthily oppreſſed, againſt that cruell and barbarous Tyrant the Duke of* Alba.

Laſtly, *Let this be ſtedfaſtly beleeued of you, that in all my actions I accounted nothing more worthy, or more to be regarded, then to defend the authority of your Maieſties commands againſt men turbulent, enemies of their Countries liberty, and endeauouring nothing but the ouerthrowe of their King, and the lawes of God: And this aſſure your ſelfe, that I alwayes haue, and will be ready for the good and ſafegard of your Realme, to expoſe my life and blood to all kindes of danger.*

Theſe, and ſuch like ſpeeches did that worthy Nobleman, full of courage and magnanimity, though at that time faint and feeble of body, pronounce conſtantly and ſincerely. The King gone from thence, to free the *Admirall* and the other *Peeres* of all feare and ſuſpition, commandeth ſome ſelect Souldiers of his Guard, ſuch as the *Admirall* himſelfe would appoint, to be placed in that ſtreet, who ſhould take care leſt either the people of *Paris*, or any others ſhould aſſault the *Admirals* houſe: The King likewiſe commandeth, that for many of the

the *Peeres* and *Religious Nobles*, addicted to the *Admirall*, which were here and there diuersly disperſed through the Citie, there ſhould be lodgings prouided in the ſelfe ſame ſtreete, that ſo ioyned together they might be the ſafer, or rather, that coupled together in one heape, as ſheepe appointed for the ſlaughter, they might at one blowe be butchered. Who then will doubt, that there are many regions between the tongue and the thoughts, many cranies and blinde corners in the mindes of men? who waighing theſe things, may doubt the ſpeech of *Truth* to be ſimple, but faynings, craft, & lyes to be full of intricate inuolutions, and to ſtand in need of many ſhadowes, and pretences? There cannot aſſuredly any more plaine or foule example be giuen of a diſſembling and deceiptfull minde.

Oh good God, that ſuch things ſhould enter into the heart of a *Chriſtian*, yea, into the minde of any man, were he neuer ſo vile, much leſſe into the heart of a moſt Chriſtian king, the Maieſty and dignitie of whoſe name onely, vnleſſe it withhold vs, what ſhall we here finde either kingly or commendable? But I pray you: To be changeable, ſubtile, thirſting after the blood of the *Nobles*, to be a fainer and diſſembler, may you ſay theſe are vertues beſeeming a *Prince*, and *Chriſtian* king? *God forbid.* Let vs therefore learne by this that we are oftentimes, moſt ſimple in thoſe things wherein we ſhould be moſt wiſe, *That the fauour of Court is as brittle as Glaſſe.* And let all *Courtiers* learne here that be honeſt men, and ſuch as beſt deſerue at their Princes hands. *That it can hardly be they ſhould eſcape enuy, hatred, deſtructiō, impriſon-*

impriſonments and other *calamities*. Let them beſides marke aduiſedly, *how changeable the courſe of things is in Court*. I will, though I digreſſe a little, briefly and cloſely expreſſe what I meane. I omit ancient matters. But is there any that knows not the example of a lamentable caſe which wee haue in *Papinian*, *in Peter de Vineis*, *Moore Aluar de Luna*, *Iames Corde*, & *Columbus*, who was moſt ſhamefully and vnworthily ouerthrowne by *Bombadilla*; *in Cominaus* alſo, *Buſſonus*, *Conſaluus*, and infinite others? Nor are there examples old, and new wanting of this, in the Courts of the *Germane Princes*. What if we think of that ſo late, and freſh in memory, which fell out in this your bleſſed *Realme* of *England*, and in the *Realme* of *France*? Doth not this *Italian*, ſo quickly raiſed out of the duſt, without any deſert of his, to ſuch great wealth and honours, giue vs an apparant example hereof? vnleſſe they be ſtarke blind, all men ſee it plainely. Therefore if we haue any wit, let vs be taught by the example of others, and not ſlightly paſſe ouer the remembrance of what happened to the *Admirall*, a moſt valerous Peere of happy memory. For (Oh good God) how ſoone, how eaſily, was King *Charles* carried from his accuſtomed courteſie, and mildeneſſe towards the *Admirall* and his followers, vnto an incredible diſtaſte, and bitternes; ſo as himſelfe procured the cheife Nobles of the *reformed Religion*, & amongſt thereſt that moſt valiant worthy, and the very *Atlas* of all *France*, to be murthered in the Court and entrance of his *Pallace*, and out of his windowes (with ſhame enough) called vpon his guard, and animated them on to doe thoſe villanies?

villanies? yet could they ſcarce ſatisfie his deſire therein, it was ſo great, and greedy. On the ſame day therefore which was the foure and twentieth of *Auguſt*, about foure of the clocke in the morning, when thoſe Noblemen were all of them ſound aſleepe, and the *Admirall* himſelfe had prepared himſelfe ready for reſt: Behold, at vnawares, there was a great hurly-burly in the ſame ſtreete, a huge noyſe, and at the very ſame inſtant Ryots and Aſſaults on euery houſe. What doe they then thinke you? The ſauage and vnruly Souldiers breake downe the dores, hurry and ouerturne all things. Then, I beſeech you, of what minde ſhall we thinke that godly and ſore-wounded Peere was? Surely, not forgetting his woonted conſtancy when hee ſaw his death, yea moſt cruell death, inſtantly to approach, hee willed a Miniſter of Gods Word, whom hee had about him in his Chamber to ſay prayers, and wholly gaue himſelfe to godly and deuout meditations: Afterwards ſending away his Seruants, that euery one as well as he could might ſhift for himſelfe, weakely raiſing himſelfe out of his bed, he ſat downe on a ſtoole, that hee might, as it were, goe meete death, which hee knew, and did foreſee would be happy for him in the Lord: And what he had formerly preſaged in his mind, fell out afterwards ſo indeed; for without any ſtop or ſtay, a damned villaine, choſen out of the whole rabble, a ſhameleſſe cutter and cut-throat of the traine of the Duke of *Guyſe*, after he had made himſelfe way with his ſword to the *Admirals* Chamber (oh deed moſt wicked and accurſed) driuing his Launce with

with all his maine force, he peare't through his sides and intrailes. Then came another ympe of Sathan, who with gashes bemangled his *Heroicall* and Peerelesse face. Oh desperate villaines, oh Deuils incarnate, oh monsters and prodigious men! Could not the reuenging hand of the most powerfull God (oh wicked and detestable Souldier) restraine and astonish thee? Could not the Chambers threashold, the very walls, nor the countenance of so-great a Peere (whose name had alwayes beene dreadfull to all wicked and hatefull persons) affright or amaze thee? Could not the words of this great & godly Captain moue thee to pitty; who with a loud voice admonished that first cut-throat rushing into his Chamber, that he should spare him, a man now of great yeres, and sore wounded? Nay, which is more, this Peere more then halfe dead, was then throwne headlong out of his Chamber window, that the eyes of the Dukes of *Annale*, of *Guyse*, and his other enemies, who in the backeside of the house stood longing for that sight, might be glutted and satisfied; and that (as the *Grecians* did in times past to dead *Hector*) they might insult and triumph ouer him.

O sauage and barbarous men, who breaking all the barres of shame and of Nature her selfe, that one vnpardonable sin might be heaped vpon the necke of another, doe furiously assault all the other *Peeres* and *Nobles*; Men of all degrees are massacred; all the houshold of the King of *Nauarre*, and Prince of *Condee* are slaine; they of most name amongst the other Nobles, the Earle of *Rupefueldanus*, and *Telligni*, the *Admirals* Sonne in Law, whom the King before

before ſeemed to hold ſo deere, that hee could not be without them, were all put to the ſword.

Oh damnable and inexorable Man-killers, for whom it was not enough to ſlaughter and mangle their bodies, but that they runne alſo vpon their goods, which were then layd open to the will and prey of theſe cut-throats, who in their owne eſtates before, hauing been moſt needy, baſe, & ragged, are now with other mens goods profuſe and riotous: Neither had any good man any thing in his houſe of any ancient Monument from his Anceſtors; any thing (I ſay) neuer ſo deare, or well-eſteemed, that could ſcape the clutches of theſe rapinous theeues and burglarers. The carkaſſe of the *Admirall* was haled into the ſtreetes, and abuſed with infinite reproaches by the raſh, baſe, and ignoble vulgar, and a long time tumbled vp and downe in the kennels and durt: At laſt, the head being cut off (which ſome ſay was ſent to *Rome*) was moſt deſpightfully hanged vp on a publique gallowes without the Citie. Oh vnworthy deed! oh madneſſe! oh barbarous furie, and moſt eſtranged from all ſence or feeling of humanity! Did it become your enuy and treachery to dragge a man to an ignominious execution of Natures frame, almoſt diuine, and of a minde altogether good and great; a man fit to haue beene kept for the doubtfulleſt and hardeſt times of the *Common-wealth*, whom his moſt famous deſeruings towards his *Countrey*, his many noble acts, and the glory of his vertue had raiſed vp to Heauen? And yet for all this he had nothing left him, which the rage and fury of the Souldiers could deprine

him of. But what could not be taken from a valiant and godly man, a ſtedfaſt faith in God, an immortall memory of his name and reputation; thoſe, neither wounds, nor words, nor bloudy cut-throates could bereaue from him.

Whilſt theſe things are thus done at *Paris*, and that the King had willed the Captaine of theſe men to ſtay the ſight, whilſt the body of the *Admirall* was abuſed in the ſtreets with all manner of iniuries; then after this began the ſeditious Cittizens to run in heaps into the ſtreets to aſſaile people of euery Sex, and degree, and to ruſh euery where in the darke, making confuſion of all things, as if an eternal night had ouerſpred the kingdome: What ſay you to this? That very many, euen well affected to the Popiſh Religion were ſlaine, and extremitie ſhowne euen to the very Counſellors of the *Parliament*, if any amongſt them were of a milder temper then they. Be this knowne to all good men, that no light or fluency of *Eloquence* can be ſuch; no man can be ſtored with ſuch abundance, and facility of ſpeech, that he may be able to deliuer the deadly ſpoiles and deaths of that day: For what degree of miſchiefe can be added to the vnbridled, and vntamed lycentiouſneſſe of theſe conſpirators, ſeeing there is nothing ſo common as *breath* to the liuing, *earth* to the dead? Theſe men after they had taken away life, did either caſt the very carkaſes to be torne and rent of dogs, or threw them into the riuers: ſo was a Woman, for vertue and lynage moſt noble, and excellently learned aboue her Sexe, the Lady of *Iuern*, with her daughters: ſo were two ſiſters, women of *Orleance*,

throwne

throwne into the Riuer of *Soame*, becauſe they refuſed to heare their ſacrilegious Maſſe; and had rather ſhed their life and bloud, then that they would forſake the true, and ſincere *Religion*. After theſe ſinnes ſo horrible, and abhominable; What thinke you was done next? Any breſt, in which there is the leaſt drop of remorſe, may heare it, and lament. The *Pariſians* reioyce, with all merriments; they triumph openly with ioy; they goe on Proceſſion, to giue thankes to their *Saints* and *Idols*, as for a thing done brauely. Oh blinde, and impious thoughts of men, oh trunkes, oh ſtockes and ſtones! Good God, can theſe things enter into the hearts of *Chriſtians*? But let vs proceede, and with griefe wee ſhall ſee, that no ſort of wickedneſſe was omitted in this enterpriſe. They fained, that God by a new miracle, did approue and allow of theſe murthers, and that in the great Church-yard of Saint *Innocents*, as they tearme it, a certaine Hawthorne-buſh, that neuer before had budded, did on the ſodaine, in that accurſed day, bud and flouriſh; which buſh, the Duke of *Aniow* the Kings brother, with a great traine of them of *Paris* and *Orleance*, would needes ſee, kiſſe, and adore. What impiety, (I pray you) what barbarouſneſſe can be greater then this? or what more franticke part is there, then that theſe men ſhould inuent ſuch a miracle, to witneſſe their phrenſie, and make their madneſſe more manifeſt to the world?

Then forſooth did buſhes flouriſh; it was not the buſh, but deceit that flouriſhed, wickedneſſe flouriſhed; & for a time the vngodly flouriſhed, but they ſhall wither at the laſt, & be adiudged to euer-

laſting fire; as ſtraw, or ſtubble, they ſhall be conſumed. Neither yet, after that diſmall day, did the cruelty of theſe robbers and *Aſſaſſines* ceaſe or giue ouer; for there were then ſent, euen when there was weeping and wailing through the whole citie, and that in all the ſtreetes thereof many were cruelly ſlaine; either of the *Nobilitie*, or of the *Counſellors* and *Aduocates*, or of the moſt notable Profeſſours of the *Vniuerſitie*, or of the *Merchants*: Some (I ſay) were ſent, euen of the King (oh deede nothing kingly!) which in euery houſe, and inward roome of the houſe ſhould make diligent ſearch, if any hidden by chance, had eſcaped the hands of theſe murtherers. Hereupon a moſt huge ſlaughter is made againe; neither (as I may ſpeake with the *Poet*) was then, *the Hoſte from Gueſt, or Gueſt from Hoſte was ſafe*. Many perſons, of great and high name and eſtimation, were committed to the Goales; if any of them refuſed to heare their execrable Maſſe, they had ſtraight their throates cut, and tumbled headlong into the Riuer. For the vpſhot, that all in generall might taſte of their rage and cruelty, and that all things in the whole kingdome might be turned topſi-turuie, with Letters ſent by Poſtes, and with what meanes they can, they perſwade the Gouernours of Prouinces, and the Cities of the Kingdome, by their example, vtterly, and without exception, to make away and roote out all thoſe that were of the reformed *Religion*. Neuertheleſſe there wanted not ſome, euen the moſt heauy enemies of *Religion*, that refuſed to obey theſe Edicts; and amongſt the reſt, the Gouernour of Burgundy, who plainely diſallowed of the

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Kings proceedings; yet to them of *Orleance*, and the ſeditious people of *Lions*, this meſſage was moſt welcome aboue all things, where beyond meaſure they exerciſed cruelty; and where Butchers were hyred, as in the time of *Licinius* the Emperour, to bowell vp the *Chriſtians*; nay more (which is an horrible thing to ſpeak) to buy the fat & greaſe of them, which were fatteſt. This likewiſe is a doleſull and lamentable caſe, that very few Cities at all in the Kingdome, very few Townes, very few Villages, and Riuers there are, which haue not beene filled with the goare of the godly *Martyrs*. This is more, that their inhumane cruelty was ſo great, as in ſo grieuous an affliction it was not lawfull for Widowes to bewaile their Husbands, nor *Orphanes* their *Parents*; but that, at *Paris*, little ones and infants were found, who when they did ſee themſelues hal'd from their Mothers breſts, their Mothers hurried to execution, did not forbeare to cry out, till themſelues likewiſe had their tender bloud ſhed: Oh more then *Scythian* barbarouſneſſe! for what Tyrant did euer doe this in any part of *Scythia*? not to ſuffer them to mourne, to whom he gaue cauſe of mourning. Rightly didſt thou, moſt graue *Orator* and *Philoſopher*, that didſt not well endure, nor couldeſt abide to beholde men ſo barbarous and miſchieuous.

There remaineth nothing, that theſe combined enemies of the Truth haue, wherewith to maintaine themſelues, either before God, or nature it ſelfe, or any *Chriſtian*; but that they may be confounded of the very *Ethnicks* themſelues, which neither endued with the knowledge of the true God,

nor instructed with holy-writ, nor puft vp with that great and glistering name of *Romane Catholike*, doe gather these things euen by the very law, and light of Nature it selfe, by which they are a shame to you *Scribes* and *Pharisees*. Doe therefore the Law, and Prophets, (in GODS name) depend vpon you? vpon your counsels and traditions? vpon the Cupborde of the Pope (father of mischiefe)? and vpon his Messengers and Assassines? Blush you Theeues and Pyrats, woe to you *Hipocrites*, which attribute to your selues the *Supremacie* of the *Church*, vnder a false and forged title; You (I say) conscript and sworne Fathers, who haue forsworne Piety, and the knowledge of good things, and a sound Conscience.

But lest any man should thinke wee grow teastie without cause, and speake preiudicially, which vseth to take away right iudgement; Let vs heare, and go forward with the rest, and that by the tops and chiefe points of the matters, lest our discourse grow to be infinite. The things already spoken of, though they were cruell and abhominable, yet did they not fully satisfie the desires of these bloudy butchers. They goe on therefore, and at *Paris* in the middest of the Market-place, they cause to be hanged vp *Brickmald*, a most renowned man, and most skilfull in warlike affaires, being almost of the age of threescore and ten yeares, who by chance had hid himselfe in the house of the English Embassador; as also one *Cauagne*, a man of great wisedome, and *Chancellour* to the Princes both of *Nauarre* & of *Condee*; then made they a laughing-stocke of the Picture

and

and coat of Armes of the *Admirall*, which through the ſtreets they ignominiouſly abuſed: and euery day they were altogether buſie in this, either how they might kill, or by fearefull threatnings enforce to their impious and forbidden ſuperſtition, the profeſſors of the true and reformed *Religion*. By this it appeareth more cleare, euen then noone-day, that the cruelty of theſe men was in the higheſt degree, their Nature fierce, and ſauage, themſelues nefarious bloud-ſuckers, and that neuer any Pyrate was more barbarous.

Antiochus was cruell, but an open enemy of the Church, and an *Heathen*. *Nero* was cruell, but for full fiue yeares moſt mercifull, and afterwards openly euill. *Domitian* was cruell, but when hee vnderſtood that the Kingdome of *Chriſt* was Heauenly, not earthly, he left off to perſecute the *Chriſtians*. In the Raigne of *Charles* the ſixt, King of *France*, hee being young, fooliſh, and witleſſe, (as the *Chronicles* report) *France* was grieuouſly diſtreſſed: But there can nothing be repeated out of all the records of Antiquity, which comes neere vnto the cruelties we haue rehearſed, if we well waigh the circumſtances. And although theſe things be thus true, apparant, and approoued; yet dare they charge theſe godly Noblemen with an idle accuſation, and an imputation of forged conſpiracie; when amongſt them all, not one (though prouoked) did vnſheath his ſword; when thoſe pittileſſe cut-throats did likewiſe put to death Women and Children; when their very coſin-*Germans*, and amongſt them, ſome *Earles*, *Barons*, and *Nobles*, did not eſcape from them without great

great danger; when they baniſhed from the Court, and kept priſoner *Michaell Hoſpitalis*, the high *Chancellour* of *France*, and a moſt honourable perſon, for this cauſe onely, *That he withſtood their wicked Counſailes*; when they enforced no ſmall number by violence and threatnings, to their idolatrous Maſſes; laſtly, when *Chriſtopher Thouanus* the firſt Preſident in the Parliament, gratulating to the King that (forſooth) his famous victory, did openly amongſt other things, repeat that ſaying of *Lewis* the eleauenth, *Who knowes not how to diſſemble, knowes not how to rule.*

But I detaine your *Lordſhip* with an Oration ouer-long; leſt therefore I ſhould abuſe your *Lordſhips* patience, I will make ſhort of what remaines. Let vs then but looke into this one thing, whether theſe matters which wee haue already vttered, doe not ſo palpably ſhew forth the impious combination of the *Popelings*, that it may be viewed euen with our eyes. From hence let all Chriſtian Kings and Princes that are wiſe, ſee, and vnderſtand this betimes, that this *French* calamitie cannot be diſioyned from theirs, when the *Religion* common to either is aſſailed, and the Tyrants inured to ſo many miſchiefes, and greedy of good mens bloud, cannot ſo reſt and content themſelues.

Oh moſt renowned Princes, do you ſtill remaine in doubt? Doe not ſo: but marke and note what (after theſe times which we haue recounted) at another time, and not fiue yeares ſince, befell that great and moſt Chriſtian King *Henrie* the fourth? Conſider with how many ambuſhes, fraudes, and deceipts

deceipts they belayed the most famous Queene of *England*, ELIZABETH of happy and blessed memory. Call to minde with how many engines they battered the poore wretches of the *Low-Countreyes*, both publiquely and priuately, for the space of these fortie yeares and vpwards. Remember all you of the *English Nobility*, that horrible Gunne-powder Treason, which enterprized at one stroke to destroy and blow vp your most mighty KING, your noble QVEENE, together with their Royall *Progeny*, and the flower of all the Nobility of *England*.

This is worth the labour to know, with how plausible and goodly a name these glozing *Parazites*, and Pillers of the *Romish Religion*, doe entitle such like abhominable misdeeds; marry, *A stroke giuen from Heauen*.

Oh vowes, oh words, and men of Hell! Doe you, you hell-hounds, bring downe from Heauen the forge and fountaine of your sinnefull actions? I speake truth (oh *Christians*) and your selues know it to be so, that had not the Lord of Heauen and Earth hindred this stroke, *England* had not for one yeare onely beene miserable, and tormented, but stab'd and mangled with infinite wounds, iniuries, violences, murthers, and rapines should hardly haue drawne their begged breath amidst her deadly enemies. Wherefore I pray and beseech you, you Princes and Noblemen, that the painted shew of *Christian Religion*, and the name (*Catholike*) deceiue you not; let this rather be your resolutions, *That force by force, is to be beaten backe from your bodies and liues*. For this defence, *Reason* to the Learned,

Neceſsity to the barbarous, *Cuſtome* to all Nations, and Nature it ſelfe, hath preſcribed to the bruite beaſts. What need I ſpeake more; let vs haue no league with this brood of Antichriſt, but warre rather. Let vs bethinke our ſelues, all and euery one of vs, who haue any care and liking of Religion, or of the ſafety, renowne, and liberty of their Countrey, that we ought to beware of the Popiſh traines and entrappings: For ſooner or later, whatſoeuer they now intend and couer, will they at their time effect, and bring to paſſe; Whoſoeuer thinkes they haue giuen ouer, thinkes farre amiſſe, ſeeing that rule ſo old, true, and religious, doth neuer faile, *There is no peace with the vngodly.* Therefore let it be ſo farre from vs, to hold confederacies with theſe *Ieſuited* Traytors, that we rather account them conſpiracies, which although they lye hid perhaps for a time, yet at laſt they appeare, and are as eaſily diſcerned by their actions, as the Lyon by his clawes. What? Is there for vs greater ſecurity now, then was in thoſe *French* vproares, when theſe *Ieſuites*, theſe plagues of men, haue lowly inſinuated themſelues into very many Prouinces, Cities, Townes, Caſtles; yea, and into the Courts of Princes, and their familiarity; for ſo exceedingly well do theſe runnagate common *Barretors* know at firſt how to humilitate themſelues, as alſo to faigne Pouerty, and aboue all things, to ſeeme godly; that theſe coyne-mongers haue not onely by their forged name gotten incredible wealth, and opinion of true *Religion*, but like *Bloud-hounds*, of better ſcenting then euer *Verres* had any, they haue alſo cunningly

ſmelt

ſmelt out the purpoſes of Princes, and their ſecreſies and myſteries of *State*.

All which, as ſoone as afterwards they haue in particular beene related to their fellowes, and by common aduiſe handled and diſcuſſed; then preſently are ſent into ſundry Prouinces, ſuch men, as ſome call the *Kings*, ſome the *Popes Legats*, others the *Apoſtolicall Nuntioes*, and others call them with other Titles; but as for me, by what name I may call them, I know not, vnleſſe peraduenture in that they tempt and ſollicite ſome by rewards and briberies, ſome by hope and promiſes, ſome by feare and threatnings; they may rightly be called *Traitors*, and betrayers of their Countrey: who if in the beginning, the confines and entrance of Kingdomes and *Regions* had beene forbidden them, and commandement to abſtaine hereafter, they had beene deliuered by the conſent of all the *States*, either theſe *Mountebanckes* had not at all brought their poyſon into diuers Prouinces, or elſe they had receiued condign paiment for their paines: But after it was lawful for them to betray Kings and Princes, to effect their buſines either by gold or ſiluer, to ſend intelligencers abroad, to retaine Pentioners, and to turne and returne at their pleaſure, to what place ſoeuer, infinite miſchiefes did preſently enſue thereupon, and doe daily; Let euen *Spaine* her ſelfe, the chiefe nurſe of theſe Waſpes and Locuſts, beare witneſſe; be *Italy* alſo witneſſe; let *France* ſpeake, and the (not meane) Cities of *Germany*, and *Low-Countries*: from my very ſoule I reioyce that the Iland of *England* is bleſt, and free from theſe Flyes and Locuſts, (vnleſſe

ſome that perchance lurke, and lye cloſe in corners) and I pray God it may ſo remaine euerlaſtingly. Meane while, moſt noble (King *Iames*,) moſt mighty, valiant, and conſtant defendour, and reuenger of the faith, goe on to chaſe out thy kingdome this Vipers-brood, men, mockers and contemners of God (from whoſe onely power, all mans power is deriued) which goe about vnder the pretext of *Religion*, vtterly to roote out all iuſt and lawfull dominion. Your Maieſtie, according to your ſingular wiſedome, doth ſee what that wicked deſire of the *Pope* went about to doe with your *ſelfe*, your children, your poſteritie, and your ſubiects: Hath not that *Romane* gulfe long ſince deuoured all the wealth, bloud, and life of *England*? Are not theſe holy men, the fathers of the *Societie*? ſuch as ſtriue to enter not onely vpon our goods, cheſts, and money; but vpon the liberty alſo, and ſafety, and as it were, the very bones and marrow of vs all? Are not theſe the men, that were accuſtomed, not onely to ſet vpon, but to ſell our liues and ſoules, and heauen it ſelfe at a price? To theſe men then muſt we liſten, of theſe and none other are Kings, and Princes to be iudged; if they refuſe, and doe not of their owne accord, accept of any moſt vnequall condition, they ſtrait cry out, that they are to be purſued and perſecuted to death. Are not theſe thoſe companions, that euery-where labour with tooth and naile to bring in that *Spaniſh Inquiſition*? which at firſt was practiſed onely againſt the *Sarazens*, and *Infidels*? and I pray you, what good comes of it? of what vſe is it? Truely none, vnleſſe, as miſerable wretches,

wretches, wee shall be constrained to looke for murther vpon murther, and most cruell slaughters. But God forbid, most gracious King, and you all, vertuous and great Princes, that we, who by so long and large distance of ground seuered from *Spaine*, haue no communitie at all with the *Religion*, manners, and custome of that *Nation*, liue in a well gouerned Kingdome & Commonwealth, should beare the same yoake, as this people doth; or that the same euill should be put vpon vs, or any good people, which hath in it all euils, *The Spanish Inquisition*. For this is that (if any man knowes it not already) which not onely by poysoning takes away the liues of famous men, the Countries best commoners, teares in peeces the ciuill lawes of Commonwealths, but also breakes in sunder the very lawes of nature and *Nations*. Listen further, and vnderstand ye Princes; could euer yet, euen *Spaine* her selfe, and *Arragon*; could they of *Granato*, the *Castellans*, the *Neapolitans*, the *Italians*, the *French-men*, and amongst all, the most miserable men of the *Low-Countries*, nourish that direfull and vgly monster with so many sheddings of their bloud: so cruell a wilde beast, so vntamed, and so vnsatiable is that *Spanish-Romane beast*; which cannot (I say) be fattened, nor so much as haue her paunch filled vp with *Christians* bloud. And to this *Beast*, so wilde and sauage, will the curteous French-men, the wise men of the *Low-Countries*, and the *Gentles*, and *Nobles* of *England*, refuse to yeelde obedience? with good reason. Set before your eyes examples, which for the most part doe chiefely moue; consider them, call to remembrance

the late and freſh memory of the *French*, *Germanes*, and *Low-Country-men*, and you ſhall haue cauſe great enough (oh Princes) to defend your right, your priuiledges, and eſpecially *Chriſtian Religion*, purged from the Popiſh dregs and filth: All which truely, according to your faith and dutie, wiſh to be protected by your prouidence, and cannot be forſaken of you, without the manifeſt deſtruction of all that's Gods, or mans: Neither is it likely that, that *Stoicall numbneſſe*, is ſo ingrafted & imprinted in your mindes, that the many wiſhes, prayers, yea, and iuſt complaints of good men, may finde in you no ſenſe of humanitie, no protection for their innocency: I beſeech you (moſt noble Princes and Peeres) that you thus fully perſwade your ſelues; if there be any of all men liuing, who ought to haue care of ſuch, and ſo great a cauſe; that you eſpecially are they, and that to you aboue the reſt, this cauſe belongs, whom the moſt mighty good God, hath in this rotten and feſtered age, placed here, the *Champions* of his reſtored Religion and ſaluation; that each of you, to the vttermoſt of his power, ſo farre with your wiſedome, temperance, faith, labour, vigilance, and (in one word) with that ancient and inborne *Engliſh* valour, whoſe glory with all Nations is immortall, doe ſo much ſtudy to prouide and aduiſe for your Countrey-men, as that our God, according to his mercy will, no doubt, aide your endeauours; and as good men, not onely deſire, but will alſo celebrate, to the memory of Poſteritie. But that in this one onely thing, of all the moſt honourable, there needes agreement, both of

mindes

mindes and counsels, I thinke no man is ignorant, vnlesse of what belongs vnto man he be ignorant; for this alone is it which affordes vs good counsell in dangers, Constancy and valour in mischances, moderation in Prosperity, and in euery fortune that gift of *Discretion*, without which nothing can be well thought, nothing well done: This one, and alone *Concord* is it (I say) which safe-guards that straight knot of *Charity*, that yeelding neither priuately to *Enuie*, nor publikely to *Ambition*, vpholds the Tower of your happinesse, which if it remaine strengthned, and confirmed amongst vs. There shall not be (as I hope, nay confidently trust) any cause why wee should any longer doubt either of the safety of the Common-wealth, or of our *reformed*, and restored truely-Catholike and Apostolike *Religion*.

ALmighty and most high God, which gouernest the Heauens, Seas, Earth, Warres and Peace, which puttest Lawes, and Statutes on Kings, Princes, and the vniuersall people of the World, which ordereſt and decreest victories, Triumphs and Trophies, which with-holdest and puttest backe afflictions, dangers, iniuries, make firme to vs, and confirme this *Concord*, this *Religion*, in this blessed Realme of *England*, that is at this time the largest *Theater*, and very eye of the whole earths compasse. Arise (great God) and raise thy selfe against the enemy of all Iustice and Peace, the enemy of thy praises, & glorie: With thy diuine prouidence guide the ways, and prolong the dayes of our Soueraigne

King

King IAMES, renowned for godlineſſe, learning, iuſtice, wiſedome and clemency, deliuer him and vs thy people from the out-roades and in-roades of our moſt cruell foes, from thoſe ſacrilegious conſpiratours, and wicked Idolaters, which will not endure that wee worſhip thy moſt holy name with godlineſſe, and true religion; and who, as in that lamentable and miſerable Maſſacre of *France*, took life from good thouſands of thy deare ſeruants, and ſtill endeauour to take from vs both life and libertie, to write and ſpeake freely: Laſtly, who hold it not lawfull for any man liuing to diſcourſe out of the *Councell*, either touching the Articles of Faith, or any controuerſie of *Religion*. Reſtraine (oh Lord) the vpbraidings and attempts of ſuch kinde of men, who leaue to vs (being Men that onely argue for our right and the Truth) neither free tongue, nor free minde. Bleſſe the Reuerend, godly, and learned Biſhops of the Church of *England*, and the profeſſors of Diuinity in the *Vniuerſities*: Let thoſe moſt bitter times warne them, and euery Chriſtian man, that ſetting apart the vnſeaſonable contentions, inuectiues, and preiudices of many Diuines in the *Low-Countries*, *Germanie*, and elſewhere, they would rather apply their mindes to the eſtabliſhing and confirming of true Peace and Concord, (as once when *Valens* the Emperour perſecuted the true Chriſtians, *Baſill*, and *Euſebius* of *Caſarea* did) then in wrath and ſpleene to ſeeke out new matters of ſtrife. If wee haue a purpoſe to ſtriue and contend, let it be with mutuall duties and godly emulation in the race of piety. If wee haue a deſire to fight,

fight, goe to it in Gods name, let vs skirmiſh againſt Pride, Couetouſneſſe, Ambition, and againſt our naughty and froward affections. Let vs with our teares, and deuout prayers, quench the fire of Gods anger, which is kindled for our ſinnes. Let vs poſſeſſe our Soules with Patience, Silence, and Hope. And meane while, howſoeuer it be, let vs take courage, and ſuſtaine our ſelues on this hope, that the end of Homicides, and Ieſuited Traytors hath alwaies beene moſt miſerable, being ſuch whom daily and domeſticke furies doe torment, an ill conſcience doth affright, and ſodaine deſtruction doth follow: And as *Iuuenall* ſaith in his 13. Satyre.

Diri conſcia facti
Mens habet attonitos, & ſurdo verbere cædit,
Occultum quatiente animo tortore flagellum
Pœna autem vehemens, & multo ſæuior illis,
Nocte dieque ſuum geſtare in pectore teſtem.
Hi ſunt qui trepidant, & ad omnia fulgura pallent.

A guilty minde, whom cruell blond be-ſmeares,
Still beats it ſelfe with deafe and vnſeene feares,
The hidden ſcourge with dread ſtill ſhakes their ſoules,
And with a ſharper paine the minde controules,
To beare a ſelfe-accuſing Conſcience day and night;
Theſe thunder-feares, and lightnings doe affright.

Verily it is ſo indeed, and *(Iuuenall)* thou haſt (as they ſay) hit the nayle on the head. And euen *Caligula*, *Domitian*, *Nero*, and in our memorie the Duke of *Alba*, and ſuch like Monſters, would approue what thou haſt affirmed, if they might re turn

from hell againe. Of theſe things, and ſuch like, let good men meditate and comfort themſelues, chiefly thoſe *French*-men, which once ſnatcht out of thoſe French flames, and forſaking that vnhappy Kingdome, forſaking thoſe fierce and rauenous Wolues, haue arriued into this Realme of *England*, (that is) into the lappe of Peace; not as into a baniſhment, or any vulgar or common Inne, but as into certaine bleſſed and fortunate Ilands. And for vs *Low-Countrymen*, if we be not vnthankefull, there is one moſt iuſt and waighty cauſe why wee ſhould acknowledge the great bleſſing of God beſtowed vpon vs, namely, the courteſie and hoſpitality of the *Engliſh* Nation, for (with griefe I ſpeake it) when with wringed hands, and wronged hearts we were conſtrained to behold the funeralls, and wofull burialls of out Countrey; when the cruell did rend and teare, and like a greedy beaſt did deuoure the body of our Common-wealth, and wee (our laws, priuiledges, and all liberty bereft vs) did as ſlaues, hold our liues and all our goods by entreaty: this kingdom, this Realme of *England*, which we may freely write, & diſpute againſt the Popiſh Tyranny, crafts and ſuperſtitions, with the good leaue of the moſt gracious Queene *Elizabeth*, (whoſe name and memory be alwayes bleſſed euen in that reſpect) was to a great many of vs a ſafe refuge, a ſure hauen and a ſecure Sanctuarie. This leaue and ſingular fauour from thence hath continued, and yet hitherto doth moſt graciouſly continue towards vs, by the moſt mighty King of Great *Britaine*: To whom likewiſe, and his Royall Progeny, for that cauſe be

God

God propitious and fauourable. As for vs, we confeſſe our ſelues moſt highly bound and beholding to his Maieſty.

With a cheerefull heart (moſt worthy Lord) pardon my paſſion, which now I ſtay, and ceaſe to ſay any more of theſe Theeues and Murtherers, whom neuertheles I haue but rather ſhadowed out, then expreſſed, for, how farre ſhould I then paſſe? what end would there be of my ſpeech, if I had a purpoſe to rehearſe all the miſdeeds, of *Popes*, *Ieſuites*, *Prieſts*, and *Shauelings*, clad in the religious habite? If I ſhould vtter their peſtilent and deadly commands, which not being able to maintaine by humane Iuſtice, they vſe to defend by the painted ſhew of *Chriſtian Religion*, and Catholike name; if I ſhould prooue and ſet forth which is the greateſt argument of all their wickedneſſe, that they canonize theeues & cut-throats into their Beadroll of Saints, and aduance to titles and Cardinall-honours their Allyes and kinſmen, taken from the duſt and dunghill? Oh ſinnes, oh plague, oh peſtilence! O God! if this be not madneſſe and frenzie, what is?

I cannot for anger, any more; onely one thing I adde, cry out, and ſo make an end of my ſpeech; O excellent Interpreters of *Diuinitie*, increaſers of iniquity, Correctors and reformers of *Religion*, and Gods word, O excellent *Biſhop*, a keeper of Sheepe, as (they ſay) is the Wolfe.

I beſeech the moſt great, moſt good God, (worthy Biſhop) that he will long proſper you, ſitting at the ſterne of the Church of *England*, together with the reſt of the Lords Biſhops, and Reuerend Fathers

thers in Christ, and guard you safe from all euill, no otherwise then the white of his eye; and at the last, that he will receiue you (most worthy Lord, after that godly, good, and learned combate, which you fight, and haue fought) out of this vncleane world, out of this mist, or misery, and griefe, into his heauenly and euerlasting Kingdome, flowing with brightnesse and blessednesse, and eternall ioy without any sorrow.

Of the Feast day of Saint BARTHOLOMEVV.

BArtholmew, why doth France *each-yeare to thee*
Make Holy that bad day? which should not bee
The cause of mischiefe much, was that one day,
That onely day did many good men slay:
The good to good, the bad to bad incline,
Then this day none more good, or bad did shine:
Trust Popelings *all, and trust you* Shaued *rout,*
God will at last your wicked deeds bring out.

FINIS.

MAGAZINE OF SCANDALL.

OR,

A heape of wicked deedes of two infamous Ministers, contorts, one named *Thomas Fowkes* of Earle Soham in Suffolke, convicted by Law for killing a man, and the other named *John Lowes* of Brandeston, who hath beene arraigned for witchcraft, and convicted by law for a common Barretor.

Together with the manner how my Lord of Canterbury would put and keep them in the Ministery, notwithstanding the many Petitions and Certificates from their Parishioners, and others, presented to him, they being the head and most notorious of the scandalous Ministers within the County of Suffolke, and well may be said of all England.

And against whom as chiefe of the scandalous Ministers the County of Suffolke have petitioned to the Parliament: And desired to bee scene by the Parliament, because herein is something mentioned, which is conceived, that one of these scandalous Ministers have abused the authority of the Lords in Parliament.

And he that killeth any man shall surely be put to death. Levit. 24. 17. 21. Num. 35. 18. &c.

Non solum lutum verum & ne tange venenum.

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